Regd. No. L-194

ان الدين عند الله الاسلام

The Review of Religions

Edited by Ali Mohammad, B.A., B.T.

Vol. XXXVIII, No. 9

September, 1939

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Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India

The
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Review of Religions

Vol. XXXVIII SEPTEMBER 1939 No. 9

نحمدہٗ ونصلی علی رسولہ الکریم

EDITORIAL NOTES

Tabarra Agitation in the U.P. (India)

Lucknow, the old capital of the Kings of Oudh, is the centre of Shiaism in India and there are Shias, no doubt, scattered all over the Indian provinces; but Shiaism in its true colours might be seen in the beautiful city during the Muharram days when all the Imambaras are packed to the last man and the Muharram is celebrated in all its sublimity. The chief feature of the Muharram celebrations is what is known as Tabarra or abusing the Companions of the Holy Prophet of Islam, particularly the first two Caliphs, Abu Bakar and Omar. Why should these two gentlemen, in particular, be the targets of their opponents, is a question that might be pertinently asked. The simple answer is that the order of succession to the Caliphate was reversed by these two Caliphs. According to the Shia belief, Ali, cousin and son-in-law to the Holy Prophet, ought to have been the first to succeed him to the Caliphate. But Abu Bakar and Omar, they allege, usurped the throne for themselves and drove Ali to the fourth place.

On the other hand, the main body of the Muslims (non-Shias), believe that Abu Bakar and Omar succeeded to the Caliphate in the natural order and there is nothing of usurpation in the matter. The controversy has given rise to the bitterest feelings which has often resulted in loss of life and property, and Sunnis and Shias have been ever since the rival camps in Islam. Instead of confining their Tabarra

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activities to the days of Muharram and within the four walls of their Imambaras, the Shias of Lucknow began to publicly abuse the Holy Companions of the Prophet. The feelings of the opposite party were naturally hurt and they, in their turn, began to sing the praises of Abu Bakar, Omar, Usman and the other Companions. The Shias took exception to it. The result was that feelings ran high and there was danger of the breach of peace. Government, therefore, had to intervene. But the government intervention was taken to be an interference in their religious liberties by the Shias. Lucknow, therefore, became the storm-centre of what is called the Tabarra agitation and the Shias on the strength of their numerical superiority in the metropolis claimed to themselves the sole right of uttering Tabarra and denied the right of Madhe-Sahaba (praise of the Companions) to the opposite party. This, in all fairness, the government could not accede to. Hence the Tabara agitation in Lucknow has assumed large proportions and more than ten thousand Shias have courted arrest and filled the U.P. jails.

To the shame of the contending parties when Islam in India is the object of attack from all quarters, when the Hindus have launched their campaign of expelling the Muslims from the land of their forefathers, when Christianity is determined to turn the Muslims to its own fold, a controversy over the silly and thirteen-centuries-old question as to who ought to have succeeded to the Caliphate first, is nothing less than an absurdity. And the insistance on the right of uttering Tabarra in the public is still more unintelligible. One is at liberty to hold whatever opinion one has of another, but to give it a public expression with a view to injuring the feelings of others, is simply abominable. Our word to the contending parties is simply this, that in the good name of Islam, give up the struggle and unite for the sake of your honour, your prestige and your religion which are all on stake.

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Hyderabad and Arya Samaj

Hyderabad or the Nizam's Dominions in the Deccan, is the Premier State of India,—its rulers being the allies of the British Government. It is also the remnant of the great Mughal Empire of India and as such, it inherits all the characteristics of that illustrious Empire of which the Musalmans are truly proud. Of all the Indian States, Hyderabad claimed—and that rightly—to be the most tolerant when religious liberty and freedom of conscience were enjoyed by its subjects to an extent that was unknown in any other State, Hindu, Sikh or Marhatta.

So far the religious tolerance was concerned, Hyderabad enjoyed the uuique position and rightly claimed to be called the Premier State of India. But the only disability Hyderabad laboured under, was that it was a Muslim State. It was a thorn in the side of the nationalist Hindu. Hyderabad could not be assailed from any other but the religious side. Arya Samaj, therefore, came to the forefront and started Satyagraha against this Muslim State. It was alleged that liberty of speech and the freedom of worship were non-existent in Hyderabad. A 'Jehad' was proclaimed against the Nizam's Dominions and volunteers from all parts of India came in numbers and courted arrest as soon as they entered the Dominions. The agitation was started by the Arya Samaj but it had the full backing of the whole of Hindu India, Samajist as well as Sanatanist. Mr. Gandhi supported the Movement with all the vehemence, even the Sikhs who have nothing in common with the Arya Samajists, joined the Movement and 'invaded' Hyderabad. The Hindu cause was declared to be the most victimized in Hyderabad and reforms were demanded from the Nizam. The agitation went on for a number of months and the Arya Samaj sent as many as ten thousand people to the Hyderabad jails. Propaganda against the State was carried on from the platform, the pulpit and the press. Arya Samaj got what it desired—liberty of speech and freedom of worship and the right to open schools within the State.

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From what we know of the Arya Samaj and their religious, political and educational activities in the Punjab and elsewhere, we can safely say that the tranquillity so far enjoyed by the subjects of His Exalted Highness, Hindus and Muslims, alike, is a matter of time only and the day is not far off, when disunity, discord, and bitterness of feelings will become the order of the day. Hindus and Muslims will be at daggers drawn with each other. Why? because the very teachings of the Arya Samaj—*Satyarth Parakash*, Chapter XIV sow the seed of discord or disunity among the people. The fundamental principle of the Samaj is to speak disparagingly of the holy personages of other religions and to drive the non-Aryans beyond the frontiers of India and if they choose to remain here, they must be treated like the old wretched untouchables. The fortunes of the Hyderabad State hang in the balance and we shall see what stock the Arya Samaj takes of the 'reforms' that are being introduced in the State.

Christianity or Islam?

The political situation in Europe has reached its climax. Within a day or two the fate of millions of human beings will be decided this way or that. Nazi Germany and Fascist Italy are allied together against the Western democracies. The world in no time will either be thrown into the cauldron of war or will be spared another breathing space for a few months till the Man of Germany finds another pretext to regain his lost colonies. The eleventh-hour appeals from the American President and the Roman Pontiff may have a wholesome effect upon the situation and the dense clouds of war that hang on Europe and the world at large, may disperse for the time being, but the fact remains, that Christianity has failed to provide a real remedy for the ills of Europe. Almost the whole of Europe is Christian and the Bible is supposed to be the spiritual guide for Christians of all denominations, but the mutual distrust, animosity and hatred of

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European nations, is the order of the day, while their saviour—Christ is called the Prince of Peace. True, he is the Prince of Peace, but do his followers carry the teachings of their Master into practice? Either the the teachings of the New Testament must be impracticable or the Europeans may not find it worth their while to follow in the footsteps of their Lord, Jesus Christ. He says, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you. That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.....Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. But I say, unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you."—*St. Matthew 39—44.*

Would that Christian Germany love her Christian neighbour, Poland, and if Poland is smitten on one cheek by Herr Hitler, let her turn her other cheek to be smitten by the Fuehrer. If Germany wants to take Danzig, let Poland give her the Corridor into the bargain. But this is all absurd. Nobody is going to do that evil must be nipped in the bud, or it will overtake you in the end. If greed and lust for power are not to be checked there can be no peace at all. This is why England is arming to the teeth for she knows full well that the greed of Germany will not stop at the seizure of Slovakia or Danzig or the Corridor, her next step will be to regain her lost colonies from the democratic Powers. And again she might look to Rumania and the Ukraine for oil and grains. England and France, therefore, are doing what should be done in the natural order of things, or in other words, they are unknowingly doing what Islam requires them to do in such a case, but they are practically neglecting the Christian teachings.

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THE BRAHEEN-I-AHMADIYYA

In the beginning Ahmad was content with contributing articles to the newspapers; but when he saw that the enemies of Islam were getting bolder in their attacks, and that the Musalmans, unable to withstand their assaults, were daily losing ground, his zeal for Islam was fired; and directed by a Divine revelation he resolved to write a book expounding such data in proof of the truth of Islam as would leave his opponents helpless, and stop them from venturing in the field against Islam ever after; and in case they did so, to furnish every Muslim with arguments sufficient to overwhelm such opponents. With this resolve, he started writing that mighty book now well-known by the name of *Braheen-i-Ahmadiyya*. Thus was fulfilled a vision of Ahmad, which he had seen in 1864 or 1865, and in which he had met the Holy Prophet. He had at that time a book in his hand which appeared to be his own work, and the Holy Prophet took it from Ahmad; and, as soon as his hand touched the book, it turned into a beautiful fruit. As the Holy Prophet cut this fruit for distribution, honey flowed out of it in great abundance. A dead person was also restored to life by the Holy Prophet.

A portion of the book (probably 2,500 pages) seems to have been completed by May 1879, when a notice concerning it was published in the *Zameema Ishaat-us-Sunna* No. 4, Vol. 2, pages 3 and 4 (issued in May 1879). In this Ahmad says that the reason that led to the writing of his book was the Arya Samaj, who looked upon Moses, Jesus and Mohammad (peace be on them all) as liars, and their sacred books as impostures. They thought it a sacred duty to heap abuse upon all holy personages. A certain Arya had

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been challenging Ahmad for a long time through the columns of *The Safeer Hind*.

Ahmad had no funds with which to publish his book. He, therefore, prayed to God; and then in obedience to a Divine Command, he appealed to the Muslims for contributions. He asked them to help in the publication of his work, by buying copies and by paying the price in advance. The response was very meagre, on account of the general poverty of the Muslims and because of their utter lack of enthusiasm for their faith. Ahmad did, however, get some donations and orders, which enabled him to produce the work. Kh. Sayad Mohammad Husain of Patiala was the first to have the honour of sending a donation of Rs. 250. A few more followed.

The first two parts of the book were published in 1880. The first was really a notice written in bold letters. Its publication produced a great effect in the country. The author undertook therein that in his book he would describe numerous excellences of Islam and stipulated that if the follower of any other religion proved the existence of similar excellences in his own faith—even of a half, of a fourth or of a fifth of them—or else refuted his arguments in favour of the Holy Quran, Ahmad would present to him as a prize all his property to the value of Rs. 10,000.

The third part followed in 1882, and the fourth in 1884. The delay in the publication of the 2nd and the 3rd parts was due to various difficulties, and to the indisposition of the Manager of the Safeer Hind Press, Armitsar, where it was being published. He was, it may be mentioned, a Christian.

The publication of the fourth part was delayed, so that the author might be able to deal with all the contrary views that were being expressed regarding the previous parts.

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The fifth part appeared in 1905, but it was a new book altogether and not a continuation of the original. As a matter of fact the book, which consisted of 300 arguments and was completed by May 1879, was not all published. The first four parts, which are printed, contain only one of the original 300 arguments. The author was prevented from publishing the whole of his manuscript because the events of his life took a different turn altogether. God commissioned him in March 1882 as a reformer of this age; He said: قل انی امرت و انا اول المومنین *i.e.*, "Say, I have been commissioned and that I am the first to believe." This was certainly a far better way of vindicating Islam. Not only were the prophecies made in the book fulfilled, but God also gave Ahmad better proofs of the superiority of Islam ; and, therefore, the old arguments were no more required. It is said that the unpublished portion of the manuscript was afterwards accidentally burnt and thus destroyed in spite of the fact that Ahmad took good care of it and kept it in a special box.

The enemies of Ahmad tried to make a fuss over the price of the book, but everybody was silenced when Ahmad announced on May 14, 1893, that he was prepared to refund the price if any one so desired, provided the book was duly returned to him. Only a few, however, had the effrontery to take advantage of this generous offer. The publication was not by any means a business proposition. Ahmad never thought of making any profit. Therefore there could be no justification for the clamour which the enemies of the author sought to make against him. It is here interesting to note that in appealing for contributions towards the publication of this great work, Ahmad had never let any of his friends go begging for the purpose. He wrote to Mir Abbas Ali of Ludhiana on the 24th of October, 1883, as follows: "This is the work of the Creator of the heavens and the earth. You or I need not go begging before mere worldly persons, lest it be a disrespect to God. Those who have faith in Him do not knock at the doors of unbelievers, and become servile

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before them. You should give up this idea. If ever you have to say anything to a rich man who is worldly, you should be short and free with him and ask of him only once; approach only the poor Muslims and think no more of the others. Please do not hesitate a bit in this matter."

This helps us to understand Ahmad's noble resolve not to allow the things of God to become contaminated by the ways of the world. It is also an index of the sincerity and the perfection of his Faith.

It would not be out of place to refer here very briefly to a few of the salient points in this great work. The second part deals with the erroneous beliefs of the Arya Samaj, the need of revelation, and the superiority of the Holy Quran over other scriptures. Stress is laid on the necessity of basing all arguments in favour of a particular faith upon the authorised scriptures of that faith. The leaders of all religions should be duly respected so that the religious susceptibility of the people should not be wounded, which was generally done by the Arya Samaj and the Christian missionaries.

The beauties of the Holy Quran are explained in detail in the third part, and it has been established that it is a unique book of perfect guidance for man, and one that could only have been revealed by God. A great number of objections generally raised against the Holy Quran have been answered. The author claims that he is himself the recipient of Divine Revelation, and that he is ready to demonstrate its truth. The various forms in which God communicates His Will to man are also authoritatively described.

In the fourth part are discussed the origin of human language, the nature and importance of miracles and the significance of a prophet's foretelling of the future. Then the author deals with the Buddhistic, Christian, and Arya conceptions of God, and shows

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the superiority of Islamic teachings. The principles of the Brahmo Samaj are thoroughly criticised, and the Jewish scriptures are also compared with the Holy Quran. In short, the superiority of Islam over all other religions is from all points of view most conclusively established by cogent reasons.

Maulavi Mohammad Husain of Batala, who turned out later to be the greatest enemy of Ahmad, wrote an exhaustive and most favourable review on this great work immediately after its publication in the columns of the *Ishaat-us-Sunna* (vol. 6, Nos. 6-11). I give here a quotation that will help to make a correct estimate of the value of this work. He says : "In our opinion, from the point of view of the modern age, this book stands unique in the history of Islam. No book has ever been published like it, and we cannot say anything about the future which is known only to God. The perseverance of the author in the service of Islam, through his life, his energy, pen, tongue, and every form of activity is almost unprecedented amongst Muslims. No Asiatic should take it as an exaggeration. We would challenge such a person to show us the like of this book."

Although the plan on which the work was projected had to be abandoned halfway, because while the work was in progress, Ahmad was informed by revelation that a different way of service to the cause of Islam was destined for him ; still the work, so far as it was completed, is sufficient to open the eyes of the world. After it was published, friends and foes alike acknowledged the high merits of the author. Among the enemies of Islam the work inspired such awe as prevented their advocates from venturing upon a reply.

The writing of this huge book (more than 600 printed pages of a large size), the collection of necessary funds, the making of arrangements with a press at a distance of 36 miles from Qadian, the employing of *Katibs*, the correction of handwritten copies and

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printed proofs, and the consequent correspondence and journeys, must have demanded from Ahmad a tremendous amount of constant attention and energy, and have caused him a great mental strain, especially because lack of helpers compelled him to look after every detail himself. Then the book could not be entrusted to a publisher because there existed no publisher in the modern sense of the word. He had also to devise, direct, control and supervise its sale and distribution. In the beginning only 700 copies were produced, but later on the number was increased to 1,000. In a present-day Western country this number would seem ridiculously small ; but in the nineteenth century, and in a country where literates did not amount to even one per cent., it was a really difficult job to find Muslim customers on the one hand; and on the other, representatives of other religions who could read the book. Addresses were collected, and circulars and leaflets were sent in thousands to give it publicity. Some of the leaflets were produced in English also. There was no one at Qadian who could do the translation. For this purpose, a special messenger had, therefore, to be sent to Amritsar or Lahore to get somebody who knew English. As soon as the four parts were printed, in 1884, Ahmad sent the preliminary notice of the book with a letter* under registered cover to well-known Christian missionaries of India, England, and other countries, and also to Brahmo Samajists, Arya Samajists, Naturalists, ruling Princes, Pirs and Musalman divines. This letter was to the effect that the author had been commissioned by God to regenerate mankind through meekness and humility, which characterised the way of Jesus Christ. For this purpose he had written and published a book, reference to which would be found in the enclosed *Ishtihar*. Islam is the only perfect religion, and the Holy Quran is the actual word of God. The truth of this, it was urged, can be tested by anyone

* A special messenger was sent to Lahore for the purpose of having this letter printed. Ahmad had intended to send this letter to 2,000 distinguished persons, but as its postage would have cost about Rs. 500, he was advised to have only 500 copies of this letter printed.

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who is prepared to come to Qadian and stay with the author for one year as a seeker after truth. If the addressee of this registered letter, did not, however, care to pay any attention to the matter, the author would have to refer to his indifference in the next volume of his book. The author was also prepared to pay damages at the rate of Rs. 200 per month to anyone who came to Qadian for a year and did not see any heavenly sign in favour of Islam. He was even willing to receive the accredited representative or agent of a honest seeker after truth, provided, of course, the principal was prepared to accept Islam or testify to the truth of the sign on the authority of his agent.

So anxious was Ahmad to draw the attention of the world to the excellences of Islam, that he was prepared to sacrifice everything that belonged to him, and the result was that in the course of a few years a great commotion was caused in the minds of the people throughout the length and breadth of the country. Everybody was set athinking. The righteous flew to Ahmad from all parts, and recognised in him their saviour; and visitors and enquiries reached him every day. The sincerity, conviction and vigour with which he addressed people struck everyone. The enemies of Islam seemed to have been taken by surprise. Though, even before the publication of Ahmad's book, they had, out of impatience, wrote swaggeringly in their papers that they would write crushing replies; yet it seems that, when the memorable book appeared, Ahmad's most vigorous and unassailable defence of Islam frightened them all into an ignominious silence.

While the third part of the *Braheen-i-Ahmadiyya* was being printed, Ahmad received a letter from the Secretary of the Anjuman Islamiyya, Lahore, in which it was proposed that a petition be sent to the Government regarding the promotion of education amongst Muslims, and the preservation of Urdu. In

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answer to this letter Ahmad pointed out, in the third part of his book, that such petitions were of no use; practical steps should be taken to convince the Government of the loyalty of the Muslims. To begin with, the Muslim associations of Lahore, Calcutta, Bombay and other places should ask a few influential and learned Muslim divines to issue statements to the effect that according to the teachings of Islam Jehad (or holy war) was absolutely forbidden in this age and that it was unlawful to fight against the benign British Government. He wanted these statements to be very nicely printed in book form and widely circulated throughout the country. It would, he felt, dispel all suspicions of the Government and would convince it of the loyalty of the Muslims. Ahmad emphasised that the British Government was a source of very great and manifold blessings to the people of India; and openly declared that its rule was better than that of all others. It was neither flattery, nor expediency. Ahmad was thoroughly sincere. He always meant what he said. He spoke the truth and spoke it with courage and conviction.

Some of the Muslims took a serious objection to Ahmad's attitude, and others wrote abusive letters to him because he gave the British Government perference over all other Governments. Consequently Ahmad again emphasised the good Government of the British, and urged upon his co-religionists in the name of Islam to be grateful to the British for peace, security, freedom and prosperity which they enjoyed under it.

The Arya Samaj were in the ascendant in those days and it appeared that their aggressive attitude and vituperations, strengthened by capitalism, would kill the very sense of decency among men. The Christian missionaries, encouraged by the political domination of the British, already claimed that during the previous 50 years the number of Christians in India had increased from 27,000 to 500,000. The impact of the

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West with Hinduism, during the 19th Century, had brought forth the Braham Samaj (originated by Raja Ram Mohan Roy in 1800 in Calcutta) which declared that the basis of religious faith was supplied by the book of nature, which was wide open for everyone. These ideas were becoming very popular among the educated people. The *Braheen-i-Ahmadiyya* at once checked the advance of all such movements in India, and for a time paralysed the activities of all anti-Islamic agencies.

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A PEACE CONFERENCE IN LONDON

Under the auspices of the Ahmadiyya Mission, the Mosque, Putney, London, a Peace Conference was held on July 8, 1939, Sir Firoze Khan Noon, the High Commissioner for India presiding. Lord Halifax in a recent speech desired the representatives of various religions to express their views on the establishment of World Peace and guide the statesmen and people to the ways and means by which peace could be achieved and established in the world. As a consequence a meeting was held in the Mosque, London, in which a Jew, a Christian and a Muslim expressed their respectable views and suggested ways and means which could serve to guide the world in these difficult times. We publish the articles verbatim with our own remarks.

WORLD PEACE

(By Vinain G. Simmons)

It is quite easy for me, as a Jew, to speak of the Jewish attitude through history, towards peace; but it is far more difficult to speak about World Peace. Hardly any living Jew would venture to claim the right to speak on behalf of all Jews on this subject, not because there is any divergence of opinion as to World Peace being an ultimate ideal, but because there must be many different opinions as to the means which should be employed to bring it about. The fact is that what we mean by World Peace to-day requires a different outlook from that which was envisaged by the ancients, for the simple reason that though the peace ideal may be the same, what we mean by "World" presents problems which never existed in olden times.

The ideal of universal peace, as the world was then understood, we all owe unquestionably to the Hebrew prophets. To the Jew, the conception of a Commonwealth of Nations has been, ever since the Propoets' day, a traditional ideal. Whereas there are

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other Jewish ideals which have been modified or even abandoned with the enlightening and correcting influence of modern thought, this one has only grown stronger and more vital in recent times, more significant and more essential. As you know, it was Isaiah who first proclaimed to what was even then a distracted world, the conviction which was far more than a hope, that the warring nations of the world would be joined together in peace and friendship, that one day a new leader would arise who would be called the Prince of Peace. It was to be a time when even nature's strife in the animal kingdom would be brought to an end and the wolf would lie down with the lamb, the lion would eat straw like the ox, and a little child would lead them. You will remember that astonishing picture of the time when the two great traditional enemies of Israel, Egypt and Assyria, would be physically joined together by a common highroad, when Israel would celebrate the triumph of the peace era by becoming not the first but "the third with Egypt and with Assyria" and God would bless Israel in a new fashion, saying "Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance." Isaiah was not a practical politician but a prophet, and he could do no better as the world existed in his day, than prophecy the ultimate coming of the messianic era in which this peace for humanity would be achieved.

It is true that with the dispersion of the Jews throughout the world at the beginning of our Era, neither world peace nor national peace was very much the concern of the Jewish people for the adequate reason that they have with very few exceptions, practically no share in the national policies of the countries of their pilgrimage. On the other hand, the conception of peace between man and man was, and remained one of the loftiest and most constantly pursued of all human ideals. "By three things," said the Rabbis "is the world preserved: by truth, justice and peace." They even went so far as to say that the whole Torah existed only for the sake of peace. No one who is

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familiar with the traditional Hebrew prayer book can fail to have been impressed with the repeated prayers for peace to be found there; there is no doubt that one very special reason for this tremendous emphasis was the life of struggle and uncertainty which was the common lot of the Jewish people wherever they went. But over and above this there was engrained in the Jewish heart the unquenchable hope that the ultimate object of his life and his teachings was to bring nearer the time when the peace of the Jewish sanctuary and the Jewish home would find its crown and its glory in a larger peace in all sanctuaries, in all homes, and among all peoples.

Nevertheless, there never existed among Jews any tendency in former times, to object to war on the grounds that exist to-day. Throughout history, Jews have fought side by side with other peoples of the countries in which they have lived. We never hear of the non-resistance to aggression, which is almost a fundamental teaching of Christianity. The Jew was always taught to join in the same loyalty to his country as was an obligation upon others. Only a few weeks ago, I might add, no less an authority than the Chief Rabbi thought necessary to make it clear that there was no foundation in Jewish teaching for the attitude known to-day as conscientious objection to take up arms in defence of one's country.

This brings me to the modern problem of World Peace. Here I must speak for a very large section of the Jewish people, but not for all, because Jewish Nationalism must necessarily require a very different standpoint from that of those of us who believe in the world purpose of the Jew in the countries of our adoption. I believe that to set up any new nationality to-day or in the future, and in particular to turn the essentially religious group which the Jews are and always have been, into a nation, is to create new obstacles in the way of World Peace and not to promote it. For my part I am a covinced believer in the

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League of Nations. From the day when President Wilson's Fourteen Points were published, I in common with many others of my people heralded a Daniel come to judgment, and saw in the very conception of the League of Nations the first real, practical, general attempt that had ever been made to bring about an era of World Peace, as our ancient prophets pictured it. I am one of those—to-day there seem to be few left—whether among Christians, Muslims or Jews, who believe that, in spite of all its failures, the League of Nations must be built up again and again until it is triumphant, if our civilisation is to remain. To this very day I find many, even among my fellow Jews, holding the League in contempt and regarding it as dead. I remind them that the League of Nations could not possibly be expected to achieve its object in a few years. Such an optimism has been both unwarrantable and preposterous. What is, after all a dozen failures in a quarter of a century compared with the tremendous obstacles which will have to be overcome—greater to-day than they were a few years ago—when looked at from the point of view of world history and world progress? Of the few great and deep convictions which I hold, one is that the ideals of the League will one day be realized. If I could not believe this, then I should doubt whether modern life was worth living at all, and in any case I should not as a Jew, have any right to feel that my people had something still in its blood of the faith in the coming of universal peace, which the prophets have handed down to us as the most glorious of our ideals. I would go so far as to say that the so-called Jew who has lost his faith in the conception of the League of Nations or who has ever refused to accept it, will surely be held to account for his disavowal of the belief in a universal brotherhood, which is the first of all corollaries to his belief in the one God.

At the same time, I am not a Pacifist, and from what I have already said, you may take it for granted that in this respect my attitude is fairly representative

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of the Jewish people. We do indeed believe that the old exaltation of war is evil, that it is a crime for men to kill one another, and an even greater crime that men should have to rely upon force in international disputes. But great and solemn as is the Jewish devotion to the peace ideal, there are ways of life, there are human policies, there are conceptions of society against which the Jew, by his very inheritance, in virtue of his whole religious teaching, must fight to the death. The world rests indeed upon truth, justice and peace, but if truth and justice are violated, the very idea of peace would make cowards and hypocrites of us all.

It may be asked, " what attitude does the Jew take towards the old cry " My Country, right or wrong ". Morally, there is no question that the Jew could not possibly subscribe to such a doctrine, at all events in times of peace. In time of war, the moral aspect of the question would necessarily give way to the narrower but essential consideration of loyalty to one's country. Generally speaking, it would be entirely contrary to Jewish teaching to acquiesce in an immoral policy, because the Jew, together with Christian and Muslim, is bound to feel that even if the policy of a country is peace, no attempt to bring about that peace by immoral and anti-social means could ever be successful. That Jewish influence in the world to-day does really stand for a higher morality between individuals and nations, is beyond dispute. One proof is the fact that Jewish life has always flourished, and is at its best to-day in those countries which reflect in their public policy the moral ideals of Judaism. A Jew under the present Nazi or Fascist regime must, in faithfulness to Jewish ideals and Jewish standards, be always a protesting force.

Fortunately to-day the Jew is no longer isolated in this respect. There has never been in the history of the world so close a sympathy between the religious aims of Muslim, Jewish and Christian as is the case to-day. All are united against the doctrine of might,

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against persecution, against a denial of individual liberty. It is true that Judaism has exemplified the ideal of peace more consistently and more emphatically than either of the other two great faiths. But in spite of the fact that in past ages the sword has been sanctified by Christianity and Islam in their struggles against heathens, heretics and other opponents, to-day the Jew is no longer the only representative of the religious spirit which regards war as a crime, and the killing and maiming of millions of human lives as the most tragic and the most useless of all methods for vanquishing opponents of settling disputes.

Judaism has taught and has practised all through the ages clearly and emphatically the duty of the citizen to the state: but such is the universalism of Jewish teaching and so all-embracing is the moral duty of man to his neighbour, be he home-born or stranger or alien, that the Jewish ideal of peace among men in all cases far transcends any national boundaries. You are no doubt aware that we Jews have been attacked from time to time as internationalists. In the best sense of the word that has been true in the past, and remains to-day. Our country is very dear to us indeed, and even as we pray for the peace of Jerusalem in the words of the Psalmist, so we pray always for the glory, security and peace of England. But far above even such hallowed considerations is that peace and understanding among men who, of whatever nation, are our brothers, even as we pray to the one God whose children are all humanity.

The English Jew would deplore as much as the English Christian or the English Muslim, the great and far-reaching sacrifices which our country together with others may be, nay will be called upon to make for the cause of World Peace. But the Jew above all perhaps, would find it easier to justify such sacrifices and even the suffering they might entail if, through them, the barriers between nations might be broken down and World Peace in reality achieved. Of olden days it

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might have been said that the loyalty of the Jew to Israel was more imperatively demanded of him than towards his particular country. To-day it is not merely Israel as a world group which makes the first call upon that loyalty, but the cause of humanity itself and the peace of the world. As Dr. Mattuck has well said in his recent book: "The destiny of the Jews is bound up with the destiny of humanity. That is their tragedy but also their glory. They are a people of religion, and humanity will be saved by religion. In the triumph of religion, with the coming of the Kingdom of God, the Jews will find peace in humanity's peace."

It will be coneded by both Christianity and Islam that it was the Jew who first pointed the way to this tremendous conception of World Peace which violent nationalists in all countries are still able to ignore to-day. But, just as the Jew feels it right that he owes to mankind as a great brotherhood, a deeper loyalty than even to his people Israel, so the relative and formerly separated part played by Islam, Christianity and Judaism in sustaining this ideal, is so far less consequence in the world to-day than the belief shared by us all to-day that the spiritual teachings and the moral ideals of all our religions together can alone, by their acceptance among nations, provide the only possible basis for World Peace.

All of us together believe with the deepest conviction that even as righteousness exalteth a nation, so a nation without righteousness, without justice and without God, must be regarded as the enemy of all who work towards World Peace. Against any such nations, if all else fails, the real Jew will take up arms to-day with a solemn sense of the most supreme duty alongside his Christian and Muslim neighbour.

There are many peoples whose ways of life and outlook differ enormously. National conceptions of liberty are not all the same; individual responsibility is

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very differently interpreted in many countries. But we are surely fully justified in demanding that in reality all those peoples who do earnestly seek the Peace of the World as opposed to those who merely protest that they do, teach and practise love and not hate, pity and not cruelty, toleration and not persecution, justice and not the rule of force.

And so the Jew will continue to believe that he still remains the leader among all religions of the world in the teaching of this great doctrine of World Peace. He stands to-day a small minority, side by side with the countless millions of Muslims and Christians the world over, the old hostilities and persecutions of the past for the most part buried and forgotten. But over and above this, he still feels that he has a great and noble part to play in bringing the world through homage to his teachings, to the acceptance of this, the greatest of all common human aims.

I have spoken to you as a Jew and in the name of Judaism. But in so doing, I try to rise above my own unimportant self, above the narrower claims and loyalties of my faith. I see in the hope of World Peace to-day, your religions and mine joined together in this tremendous struggle, proclaiming with united voice that the achievement of the World's Peace will be possible only through the love of God and of man, through the realization of righteousness, justice and freedom among the nations of the world. In this aim we are no longer separated as Christian, Muslim and Jew. We are children of the living God. Whether we worship Him in Mosque, in Synagogue, or in Church, we believe alike that to us he has entrusted the Peace of the World. Together we cannot fail in this holy task.

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WORLD PEACE AND CHRISTIANITY

(By Rev. Stephan Hopkinson)

In a world of trouble and anxiety, our meeting to-day is a triumph. For we all alike believe in one God, a God All-Powerful, All-Wise and All-Living; a God moreover, who is vitally concerned with the course of events in this world, since He guides them to their appointed end. We, therefore, who believe in and worship such a God, even though our conceptions of His nature and means of self-revelation may differ very widely do believe in and worship the same God—we are seeking the same goal by different roads.

And the real division of thought in the world to-day is not between the different conceptions of the nature and service of God, but between those who believe in God at all and those who do not—or those who believe in the divinity of a man.

* * * * *

It seems to me very appropriate that I should speak after our friend Rabbi Simmons, since the faith for which I speak arises out of Judaism itself. Christianity is not a contradiction, but a fulfilment, of the Law and the Prophets. In fact, I would myself, as a Christian, agree with almost every word that he has said. But I do not stop there, even as Christianity did not stop there. For we believe in the continual revelation of God in a world that is continually developing in response to this revelation. Christianity, therefore, has no cut and dried divinely-appointed Peace Plan to offer; but it can and does suggest the attitude of mind and spirit which alone can make a lasting peace possible. What is peace I think we can define it as '*a settled and universal contentment*'—settled because peace is not an affair of the moment; there is a 'peace' of that sort whilst the tiger is digesting the goat he has just killed; peace of the sort we mean must be peace that is going to last indefinitely. And 'universal'

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because our peace must apply to everybody, every nation and individual, since whilst one single person remains dissatisfied there is risk of a violent interruption of peace. Peace, that is to say, must extend without limit through the twin dimensions of space and time.

Now peace of this kind is not an easy thing nor yet a cheap one if we really want it we must be prepared to pay its price. There is a very great difference, as England is just beginning to discover, between wanting peace and wanting to be left in peace. So it is important that we should think out just what we mean by this peace, this 'settled and universal contentment' so that we can decide if it is worth the price.

Contentment, means, I suppose, that the individual is at home in his environment and desires no change in it. Every religion, every philosophy, every school of scientific thinking emphasises the difference between the individual and his enviornment, the observer and the objects observed, the Creator and the creature, the Self and the Not-Self. And religion and philosophy have tried to bridge the gulf, to get over the difference, either by urging the individual to disregard those elements which are disagreeable and to assert that they really are just what he likes best (as in the fable of the fox and the grapes)—That is to say, if you can have what you like, like what you've got—or else the individual is to treat the world about him, his environment, as though it were either non-existent or else entirely evil. He is to direct all his attention inward, into the self, and by protracted denial of the importance of the outer world, will come at last to free himself from it. This conception lies at the back of the doctrine of Karma, as of a great deal of Christian asceticism. In both cases, it has produced a kind of monastic movement, a forswearing of all earthly pleasures and even in the case of the *fakir* or Egyptian solitary, a deliberate self mutilation.

But it is precisely religion of this type which has

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been condemned by reformers as 'the opium of the people.' Deliberate oblivion of material conditions is, they say, tacit encouragement of the bandit and exploiter. Consequently, within the last two centuries the humanitarian school has developed, finding it a supporters amongst those who believe that environment is all-important and that the difference between the criminal and the honest man is simply one of up-bringing. You have only got to adjust the material world, they say, on a rational and equable basis in order to secure universal contentment. This is the accepted doctrine of most countries to-day—and much of the success of totalitarian propaganda is due to its recognition of instincts and emotions other than those of pure self-interest. Men will die for an ideal even more willingly than they will die for a wage.

In fact, a great deal of our present difficulty is due, surely, to the fact that our control over environment has advanced more speedily than our control over our own selves. We know how to trace faults in a wireless set, but not what makes us lose our temper.

Now the Christian believes that both these theories are wrong—or rather, incomplete. He believes that both man and his environment are so closely interconnected as to be in reality one and the same. Man cannot exist except in relation to something else, whether it be God or his fellow-men; and the nature of that 'something else' vitally affects the nature of man. For the Christian believes that he exists because it is God's will that he should do so: and he believes too, that he exists where and how he does because it is in accordance with God's will that he should do so, because there is some specific work implicit in the placing of him in his present position. In other words, he has got to develop himself in order that he can affect his environment, he is only contented, which was our original description of the 'peaceful man' when he is dealing with the world in which he is placed as God means him to deal.

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And that is by the application of creative love. The right relationship of man to environment is the constant outpouring of love. This does not mean just sentimental sighing, or a state of emotional affability. The Christian is loving creatively, he is seeking, that is to say, through the means of love to create in the object of his attention the happiness and self fulfilment intended by God. This relationship of love, this passionate desire to help, extends to everything with which he comes in contact and not only to what is already friendly and acceptable: hence the command. Love thine enemy—treat your enemy in a creative and loving way so as to help him to improve. Now such love must always be self-giving to such an extent it becomes self-sacrificing, and here to the Christian is the place of the Cross. It is an inevitable step in the extension of love, the stage when every thing of self must be sacrificed that love may have its way. Nothing, whether it be good report, prosperity, friendship, or even life itself must interfere with the outpouring of love. But since the purpose of this love is to create, to free, it must sometimes be stern, just as a loving parent must be stern. It may even use violence in order to prevent injustice, to prevent the bad from becoming worse, to warn, to re-direct. There comes a moment when surgery is more merciful than physic. But when love is stern, it is stern in another's interest, it uses strength to help and not to overcome.

To live like this, to spend oneself in the cause of others, is no easy thing. It can only be done if the person realises that such a life is in accordance with the march of the ages, that it is part of the great plan of creation, man's share in the work of God. So that the Christian who believes he is working with God, tries to be in continuous communication with God, to draw from Him help, wisdom and strength. He knows only too well that he can never wholly succeed, that he all the time failing in the fullness of his task, yet after every failure he returns afresh to seek more strength and direction. His religion will then cease to be a code

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of strict regulations, and become a stirring list of ideals, things he is trying hard to do.

How does all this apply to the problem of world peace? Very simply. But first let us admit that there is no such thing as a Christian country yet in existence. It is, in fact, possible, that the greed and brutality that is apparently essential to the growth of a nation makes it impossible for the nation, once it has 'arrived', to accept Christianity as a guide to its collective conduct.

But there are nations which are occasionally susceptible to Christian urges, as there are nations in which the Christian Church sometimes makes its influence felt. And if Christianity in its true sense, should extend, we may suppose that the moments of Christian action and inspiration in the lives of these nations will become more frequent and more vigorous, whilst the Christian minorities will continue to press from within as they did, for instance, in order to secure the abolition of the Slave Trade or the foundation of the Cooperative Movement.

From what we have said, it is clear that Christian action for peace lies in the application of creative love, in seeking to give to every nation or group of individuals such treatment as will best enable them to develop and to realise their potentialities. Imperialism, in the sense of the exploitation of the people and resources of a country that happens to be weak in military power and backward in commercial science, should be utterly impossible for a supposedly Christian nation. Great Britain has blundered shamefully in the past, but it is interesting to see that to-day British public opinion has to be told that colonies are only retained in dependence until they are capable of self-determination (whether this be true or not is irrelevant; the important thing is that that is the only argument to which ordinary decent people will listen) whilst Germany speaks of colonies purely in terms

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of potential raw materials and Italy sees in them only a means to national glorification. Countries with a really high conception of moral responsibility, like Norway and Sweden, have no colonies at all.

There is then, no simple Christian solution for the world's troubles. The Christian believes, it is true that the world is in its present grim condition because of the sinfulness of man and specially because of the failure of the Church to live up to its high calling. But he believes, too, that God has called him in this day and hour to help to repair the damage, to bring love into the waste of greed and hatred. He is sure that if he will surrender his own will and happiness to the wise guidance of God, he can and will be used in accordance with the eternal plan and purpose. He is sure, too, that the world itself is a noble and beautiful creation intended for the welfare and happiness of all mankind, that there can be no true peace until to all is given a share in the products of that world, until to every man, of whatever race, colour or religion, there is the chance to develop all his gifts and to pour out all that is in him.

To that cause he is pledged ; he does not the times or seasons, nor yet the manner of its realisation. He only knows that he must go forward trusting in God and loving his neighbour, friend or foe, giving even life itself in their service, until that day when there shall truly be 'peace upon earth and good-will towards men'.

WORLD PEACE

(By J. Shams)

The peace of the world in these critical times is terribly shattered, and the minds of the peoples are gravely disturbed. Famous statesmen are nearly despaired of the establishment of world peace.

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"To-day when the European nations are arming to the teeth," as Lord Halifax has said in his recent speech, "and the threat of military force is holding the world to ransom, it is more important than ever for the saving of mankind from destruction that the representatives of various religions should express their views on this particular subject, and guide the people to the ways and the means by which the world peace could be achieved and firmly established.

It is not generally known here that the word "Islam" is drived from the Arabic word "Silm" which means peace and reconciliation. Peace is the greeting of one Muslim to another in this world, and peace shall also be the greeting of those in Paradise. The "Author Of Peace" and "Granter of Peace" are two of the many names of God mentioned in the Holy Quran; and the "abode of peace" is the destination and the spiritual goal of humanity. A perfect Muslim is he from whose tongue and hand mankind is safe. Therefore Islam which is the religion of peace and reconciliation has laid down many rules and precepts to reconcile mankind with its Creator, and establish peace between religions, between different nations, and between different Governments, and has provided us with a complete code to solve the social, economic and international problems which entangle the nations all over the world at present times.

According to the time at my disposal I will only mention a few of the precepts contained in the Holy Quran for the establishment of the world peace, and for the reconciliation of different religions, nations and governing bodies.

Islam, in order to establish peace and to remove inter-religious contention and strife, has presented to the world the teaching that every man is entitled to have a free conscience and may indulge in any religious activity that he desires. Almighty God says in the Holy Quran:

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"And say that truth is from your Lord. So let him who pleases believe and let him who pleases disbelieve. Let there be no compulsion in religion."

Freedom of conscience in religious matters is so indispensable that in Islam an offensive religious war is never allowed except the continuation of a defensive one for establishing religious freedom. God says in the Holy Quran:

1. Fight with those who attack you until such time as religious freedom is established, so that a man may accept a religion only for the sake of God and so that no body should interfere with him in his spiritual relationship with his Creator:

2. "Quarrels often arise because the followers of different religions think that the prophets or founders of other religions are imposters, and they flatter themselves with the idea that none but they are the righteous people who are near and dear to God. Such false ideas create hatred, lead to riots, fights, disturbances and even bloodshed. But the Holy Prophet of Islam at the time when every nation thought the prophets and leaders of other nations to be false, according to the commandment of God declared: "There has been no people in the world but God has raised among them a prophet for their guidance." So it was Mohammad (peace and the blessings of God be upon him) alone, who revealed the truth about the prophets of the Hindus, the Persians, the Jews, the Christians, and others; and who thus laid the foundations of peace and brotherhood among the various religious peoples. God says in the Holy Quran: That if the adherents of other religions also believe in God as the Muslims believe then are they indeed on the right path; and if they turn back then they are in great opposition, that is they are a mere hindrance to a complete unity between different religions.

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3. God also prohibited the Muslims from using abusive or disrespectful language concerning the leaders of other religions and communities or their teachings thereby preventing a source of strife. God says : "Do not abuse those whom they call upon beside Allah (although it may be wrongful from your point of view), lest exceeding the limits they should abuse Allah out of ignorance." That is your action and speech will injure the feelings of others, and it will thus be a cause of trouble inasmuch as they in turn will be encouraged to abuse your principles, your Prophet, and your God.

4. Another cause of strife is that some people hinder others from worshipping God in their sacred places and even go so far as to destroy their temples. Islam, the religion of peace, distinctly says about the places of worship: Who is more unjust than he who prohibits the name of Allah from being glorified in Allah's temples and seeks to destroy them. So according to the teachings of Islam all men, whether conquerers or conquered, enjoy the free right to use their own temples ; and if anybody wishes to worship God in his own way in a place not belonging to his faith he should not be prevented therefrom because a temple is a place dedicated to worship and to the name of God. The first person in the world, who carried this golden principle into practice was the Holy founder of Islam who allowed the Christians of Najran to hold their service in his own mosque in Medina.

5. While claiming to be full of truth and perfection Islam recognises and acknowledges the virtues of all existing faiths and even counsels them to desist from the wholesale denunciation of all other rival creeds and exhorts them to acknowledge each other's virtues. God says in the Holy Quran : "The people who make wholesale denunciation are ignorant and have no knowledge." It means that the followers of different faiths should recognise all that is

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good in all religions. God is good wherever it may be found. To be able to see no good point in other religions only means ignorance and selfishness. But it would be utterly false to imagine that there is possibly no good in a great system of religion which has guided for centuries the destinies of millions of our fellow-beings.

6. Another cause which leads toward troubles and strife is that the adherents of different religions believe in those religions merely to follow in the footsteps of their forefathers. Therefore they do not try to understand the truth but blindly oppose other religions and create mischief. This attitude is the real source of fanaticism, and prejudice which causes war among the followers of different faiths. Islam, therefore, does not recognise a religion which is adopted merely because it is the ancestral religion, and which is adopted without any understanding and reason. Islam moreover strongly condemns those who follow a religion only blindly. God says: "And when it is said to them, follow what Allah has revealed, they say: 'Nay we follow what we found our forefathers believing; What, and though their fathers had no sense at all nor did they follow the right way.'"

It is a gross error to hold that a man must follow the faith of his forefathers and should not change his religion even though another religion may be more perfect, and more excellent than his own. For if we justify this attitude there should not be found any Christians, Jews, or Muslims.

It should be remembered that the perfec religious freedom, teaching of tolerance, and the acknowledgment of the beauties of other faiths which are preached by Islam do not mean the wholesale appreciation of all other faiths. As it is a fact that there do exist some fundamental, if not wholly irreconcilable, differences in the present forms of the various faiths, therefore to remove the differences of views and to create a perfect

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unity among the adherents of all the faiths, Islam enjoins complete freedom in the matter of preaching one's own religious beliefs, provided that they bring forward the beauties and excellences of their teachings before the public rather than finding flaws in others. God says in the Holy Quran: "And do not argue with the followers of the Book except by what is best." That is you should prove the excellence and superiority of your own teachings. And God says about listeners; "Give glad tidings to my servents, those who listen to the Word, then follow the best of it. These are they whom Allah has guided and it is they who are the men of understanding and wisdom."

If all the adherents of various creeds sincerely adopted the above-mentioned attitude and listened each other's views seriously they could look forward to the day when all of them would have the same religion.

In this connection I would like to mention that it was prophesied in the Gospel that at the time of the second advent of Jesus Christ there would be wars and strife between nations; and also there is in the Holy Quran a prophecy relating to modern ships and aeroplanes that if the people do not turn toward God and win His favour then shall be sent against them a flame of fire and smoke they shall be unable to defend themselves.

The Holy founder of the Ahmaddiyya community, who claimed to be the Promised Messiah, and in whose person was fulfilled the prophecy of the second advent of Jesus Christ, warned the people in 1907 in these words: "Thou, O Europe, art not safe, nor thou, O Asia, and ye that dwell in islands, no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God kept silent for a long time while detestible deeds were done in His sight. But now He will show His face with great awe. Let him who has ears hear that time is not distant. I strove hard to gather men

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under the protection of God but it is necessary that His decrees be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you."

There is no doubt that real happiness and peace of mind cannot be possessed except by winning the pleasure of God and accepting the true and perfect religion.

8. To remove the causes of disputes between the employers and the employees and to establish peace between masters and servants the Holy Prophet of Islam said: "Those who serve you are your brothers. God has placed them under you. So whoever has his brother under him let him feed his brother from his own dish, and colthe him from out of his own clothes; and should not put him to do tasks more than he can bear, and if you do then assist him in his work." It means that neither our servants nor our subjects are to be considered in any way inferior to us. We are all brothers and sisters and men and women. They may any day be our equals in life, therefore the Prophet of God says: "Treat them as your brothers." Such is the rule of Islam. If it is adhered to by masters and employers of labour all disputes can be eradicated from the economic and social world.

9. Islam also suggests a remedy for the great problems arising out of capital and labour. It does not prohibit people from earning by legal means more money than they actually need. But at the same time Islam has made it obligatory upon the rich that they should annually give away one-fortieth of their wealth as charity to be spent by the State to help the poor, the needy and the orphans. Moreover Islam enjoins upon all men of substance to spend their money freely on the religious, social and educational welfare of the people. The second law which Islam has laid down

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for the distribution of wealth among the people is the law of inheritance. Under this law when a man dies his heritage is to be distributed among his children and other relations. The deceased person has no right to deprive them of it. And he is not allowed to make his will more than one-third of his property. Moreover, to solve this problem, Islam has banned usury and interest. In this way indirectly Islam is a deterrant in the armaments race and thereby to destructive wars. Without interest there could be no huge unproductive national debts and without such debts there could not possibly be any race-annihilating war.

10. Another cause leading to trouble and wars among different peoples is that a nation thinks itself superior to others, thus creating hatred and enmity in the world, a hatred which often leads to bloodshed. Islam has removed all ideas of race difference, and it has put all human beings on the same level: as the Holy Quran says: "O mankind, we have created you of opposite sexes and divided you into tribes and races only that you may recognise each other. There is no virtue in a tribe save in its pursuit of knowledge and in its acquisition of piety. Of you he alone is honourable who is pious and beneficent and who is free from all evil."

To remove the narrow and foolish idea of national superiority the Holy Prophet of Islam has said: "An Arab has no right to consider himself superior to a non-Arab, nor can a non-Arab consider himself better than an Arab. All of you are the progeny of Adam and he was created from dust."

Thus Islam has taught that all the people, whether Eastern or Western, are the sons of one father and the servants of one God. The Muslim prayers and fasting and pilgrimage to Mecca present a wonderful manifestation of equality between various nations with divers languages and countries. In prayers the king and the common, the rich and the

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poor, stand shoulder to shoulder before their Creator; and in fasting the rich also suffer along with their poor brethren from hunger and thirst, and thus from their own experience of what their less fortunate brothers often suffer they are moved to spend their money to help the poor and the needy. Likewise in pilgrimage the rich and the poor are enjoined to dress alike. In short in all the acts of worship in Islam there is a lesson of equality and universal brotherhood.

Among the real causes of wars are also the greed and the covetousness for tracts and territories and wealth of other nations, and again the idea of having better civilization and better culture and the claim therefore to govern other nations. As long as these ideas remain unremoved there can be no possibility of war being outlawed.

Islam definitely says concerning this: A nation which is more civilised than the rest has no right to subject any other nation; for it is quite possible that, when the subject nation is liberated, it may become more advanced than the governing nation.

To cut at the roots of territorial greed and desire of governing others God says in the Holy Quran: "Do not lift thy eyes to the benefits which we have bestowed upon other nations in order to try them in their works. That which thy Lord has bestowed on thee is best for thee and most lasting." It is directed in this verse that one should not attempt to dominate any country because it is prosperous nor should it be enslaved in order to rule over it, and to wring out wealth from it. On the other hand every nation should think what is best for it. No nation should resort to war for taking possession of other's territory: and no country or nation should be interfered with in its internal affairs. In brief the ideal of Islam is to establish one central government for the whole of the world so as to remove all the causes of international quarrels and wars. Each country should be free to

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pursue its national aspirations, and should have complete autonomy in local affairs, and yet should only be a unit in the larger whole. Islam does not, however, permit any war for the achievement of this ideal and leaves the matter of government entirely to the will of the people of different countries.

So according to the teaching of Islam the division of human beings into different tribes was not that they may govern one another but it was just for this that they may create friendly relations with one another, and think of the betterment and uplift of one another, to cultivate commercial relations among themselves and benefit from one another's qualities and virtues. Thus would the peace in the world be established automatically.

For the settlement of the international disputes and wars Islam lays down rules which contemplate a body like the League of Nations but founded upon different principles; that as soon as there are indications of disagreement between two nations the other nations instead of taking sides with one or the other should at once serve a notice upon them to submit their differences to the League of Nations for settlement. But if one of them refused to submit or having submitted refuses to accept the award of the League and prepares to make war, the other nations then should all fight the defying state. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations, and is bound therefore to make a speedy submission. And when it so submits then make peace between them and act with justice for God loves the just.

In 1924 Hazrat Amirul Mominin Khalifat-ul-Messih, the present head of the Ahmadiyya community, while describing from the Holy Quran the real form of the League of Nations, wrote in his book, *Ahmadiyyat or True Islam*, that the present League of Nations had been founded on wrong principles,

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The League, outlined by the Holy Quran, was of a different character from that which had been formed in Europe. He also wrote that as long as the League was not reformed and reconstituted in accordance with the principles of the Holy Quran there would be no peace in the world. The important principle as enunciated in the Holy Quran regarding the constitution of a League of Nations was to stop the hand of the aggressor and to help the victim of aggression. In his book he called attention to the fact that the League of Nations has violated this commandment of the Holy Quran in that some territories of Germany were wrested from her and given to the neighbouring nations. He had clearly stated that as this was against the teachings of the Holy Quran the world would not have peace. Again the League of Nations had not allowed the use of military force to enforce the decisions of the League. As regards this he had pointed out that the principle was wrong. The Holy Quran says that without military force no League could succeed in its object. To-day after 14 years it has been proved that what the Holy Quran had presented was right. Hence the peace of the world can be secured if the Powers try to form a League of Nations on the principles mentioned in the Holy Quran.

Before I conclude I should like to tell the world at large that in the teachings of Islam, which is the religion of peace, lies the sole remedy which promises a better, happier and more prosperous life for the inhabitants of the globe.

A cursory glance over the articles read by the three reverend gentlemen, leads us to make the following remarks:—

Our friend Rabbi Simmons says that by three things is the world preserved, by truth, justice and peace. True, but the question is how is the truth, justice and peace to be maintained in this distracted

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world. When a sinful heart is bent upon doing mischief and not listening to the dictates of conscience, what is then to prevent him from doing harm. Aggression must be checked.

Mr. Simmons seems to be a convinced believer in the League of Nations, but the League of Nations is only a modern product of Dr. Wilson's fruitful mind. Is there any mention of a league of nations in the Bible? Dr. Wilson may be heralded as a Daniel come to judgment. But Dr. Wilson is not the Bible. He brought about his Fourteen Points as the result of his deep thinking and practical experience of the world affairs. We, as men of religion, ought to have suggested something from our own religious books which we hold to be revealed Isaiah's prophecy is no doubt true. The time shall certainly come when the warring nations of the world would be joined together in peace and friendship. But it is only a prophecy and not a remedy for the ills of the world. It is apparent that a mere hope, however pious it may be, is a hope after all but the world needs something practical that may serve to root out the real cause of disease. Again, we might point out that the Prince of Peace, referred to in the Bible, has certainly appeared to us who is destined certainly to establish peace in the world. This Prince of Peace is the Great Ahmad of Qadian who has appeared to us in the garments of prophets.

Rev. Hopkinson's article, too, does not suggest anything better; rather a spirit of despondency marks the very opening page of his article when he says that Christianity has no cut and dried divinely-appointed peace plan to offer. It suggests only an attitude of mind and spirit which alone can make a lasting peace possible. But again the question is if mind and spirit go wrong, how on earth, is the peace going to be made possible. The well-known Christian formula of love unfortunately does not form a practical politics. It is beautiful no doubt, but just ask Herr Hitler or Signor Mussolini to love their neighbours the Poles and the

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Greeks. You will find that it is impossible. But the threat of a united front is the only deterrant to aggression. This is what Islam requires of human beings. The idea of the League of Nations is a good one but in its present form the League is no better than a combination of selfish elements each desiring to serve their private ends. Unless the League of Nations works on purely unselfish lines simply for the benefit of others and unless it has a substantial military force at its command no true peace can be established in the world. No sooner these glaring defects are removed the better it is for the League. Can we suppose for a moment that Germany and Italy however armed to the teeth they might he, can withstand the united forces of England, France and America. Never. It is to the League itself to reform its constitution and organise a military force sufficient to check the greed and ambition of the haughty and uncompromising nations of the world. This is what Mr. Shams draws the attention of politicians to in his article and what has so amply been dilated upon in the book, *Ahmadiyyat or True Islam* by the present Head of the Ahmadiyya Community. The world is on the verge of a cruel war and the warring nations all belong to the Christian fold. Even the Pope seems to be quite helpless in the matter, he can only appeal but his appeal falls on deaf ears. Christianity has failed to maintain peace among its adherents. The Islamic League of Nations can only be an effective political unit which can bring about peace in the world.

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